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Teloogoos.

JOURNAL OF MR. DAY.

(Continued from p. 178.)

Berhampore — Return — Prejudices of Caste—Threshing floors—Worship of Vishnoo.

Jan. 14. Evening. Through the tender mercy of God, we arrived at Berhampore at five this afternoon, and were most heartily welcomed by br. Brown and family, of the Orissa mission.

15. Lord's-day evening. I preached in the morning and Mr. G. in the evening, to a small assembly of about fifteen souls, collected for worship, at br. B.'s house. At four P. M. we three missionaries, Poorooshothum and two other native assistants, all went into town. Mr. G. preached in Teloogoo, in a place lately occupied for idol worship. It is a small building, and of rude construction, in the centre of a broad bazaar street. Only few natives came, but those were attentive listeners.

16 & 17. Still in Berhampore. Have been out several times with br. Brown. Am surprised at the population and extent of this place. I had supposed it was not nearly as large as Cicacole, but it cannot be much less, if not even greater, and contains nearly 12,000 souls. The town is about eight miles inland, in a delightful situation, and surrounded by a fertile country. Ganjam, formerly a large town, and of note, is ten miles northward. Other smaller villages lie within five or six miles. The soil is good, water and climate wholesome, the population great, (perhaps one half Oriyas,) and

it seems altogether an important station. Westward is a chain of mountains within three or five miles, beyond which the country and people are unknown to Europeans, except that the people are of some other tribe, much more rude than the Teloogoos, or Oriyas, and speak a language different from that of either. I was very glad to meet Poorooshothum here. I still find his strong desire is to join me if I settle among the Teloogoos; and he assures me that even if I go to Madras, as much as he dislikes that country, he will join me there, should I deem it best.

18. Evening. At Ichapore again. We left Berhampore at three P. M., and arrived here after seven o'clock. We were obliged to retrace our steps a part of the way on our return route to Cicacole, as we were unable to find any other route to Kinedy, one of the important places we wish to visit. Soon after we set off, we passed several large fields of sugar cane, this country being noted for its sugar.

Our frail tabernacle now rests upon the same spot, beneath the same large beautiful tamarind trees, as when we were here on the night of the thirteenth. A few persons have come for books, and with such we have had conversation about their souls; but otherwise than this, and merely travelling, we have done almost nothing today.

19. At Codapilly, thirty-five miles from Berhampore. Having set out from Ichapore no earlier than five o'clock, it was full nine o'clock when we arrived at our halting place, Conchily-goondum. There though unwelcome to our feelings, we had to pitch the tent for the day, i. e. the hot part of it. While there, a brahmin came

and offered us each some flowers, which he had been gathering for the temple at Palashi, and in return was offered a tract, but he could not read. Mr. Gordon conversed some time with him, and when he left, he asked for a book, saying his brother could read, and was supplied. Some few others received tracts there to-day, but only a few. While at Conchily-goondum, I had another opportunity of seeing how caste steels the hearts of this wretched, deluded people, and shuts up every channel of benevolent feeling, even in extreme cases, when the sufferer is of a lower caste than he whose aid is required.

Our way to this place was partly through jungle, partly through cultivated grounds. One section was through an artificial ravine, half a mile in length, and barely wide enough for a single cart to pass. It was overhung with brush and small trees, so as nearly to enclose the passage, and render it in some places quite secure from the scorching sun at noon. Another section lay through dry paddy grounds, now covered with stubble. At this season large portions of the country, where rice is cultivated, being parched, and nearly as hard as brick, travellers frequently seek their way through them, instead of pursuing the regular roads. I observed several "threshing floors," with great quantities of straw around, as if thousands of bushels of this grain had been threshed there. On some floors the act of threshing was going on, by driving a number of cattle continually upon the bed of grain; on others, by striking the heads of the stalk against a sharp plank, erected horizontally, at a convenient height, and afterwards beating the bed of heads or bolls so broken off, with long straight rods. At each floor is a "lodge," or watch-house, in which, when the laborers are gone, some one remains, to keep a look-out against marauders. These "lodges" are sometimes mere mats, or a small patched roof, resting upon the ground at one side, while the other side is elevated about three feet. Others are elevated upon ten or twelve poles set in the ground, having a floor, upon which the watchman lies at his ease, six or eight feet from the ground. These last are found in the fields during the growth and gathering of the crops.

From Conchily-goondum to this place, we passed four or five villages, the largest of which has, I think, one

hundred houses or more. On coming into this village (Codapilly,) to preach, to our great disappointment we found it contained not over sixty houses. It had been repeatedly stated to us that it was a large place. Scarcely any persons were seen at first. At length three or four men, who could read Oriya, were seen conversing together, to whom a tract was given. As they understood Telooago, Mr. G. spoke to them a short time, and after we left them, two soon came running and asking for books. At the farther end of the main street of the village, a few men were seen conversing; but as we approached, they arose and departed, evidently afraid. We could not prevail on them to remain. A little farther we met with a poor sick sepoy, returning from Goomsoor, now the seat of war between the Company and an insurgent tribe. While speaking with him, and the men with him, a brahmin youth, very smart in his appearance, came near and asked for a tract. When it was offered, he reached out both hands to the full extent, as we have often before witnessed, to *receive* the book *dropped* into them. He could *receive*, but not *take*. Just as though touching a thing at the same time with us, would have defiled them more, than to have it dropped from our hand into his. However, the book *was dropped*, and he read very well, and appeared much pleased with it. O, may it lead him and others of his people to the blood of the Savior, the only source of purity, and the true refuge from the wrath to come!

Having observed a pagoda, we directed our steps to it, and found a man sitting in front on a raised platform, probably in devotion. On being asked, he said the temple was dedicated to Vishnoo, and that the small house or room near was a house of pleasure. Its appearance, like many others we had seen attached to, or near temples, indicated one of those places in which are committed deeds of darkness. After some conversation with him, the gospel message was presented, and a tract offered; and, unlike most of his class, he willingly accepted it, and commenced reading. Another man of his order joined him, but said nothing—another tract was given, and we returned to our tent in a beautiful and very extensive mango orchard. We took our morsel with unfeigned gratitude to Him, who so many times has spread our table in the wilderness, and

crowned our days and nights with rich and heavenly blessings.

Social devotions being over, Mr. G. sat down to write. I withdrew some distance to the skirt of the tope in which we had pitched our tent, and bowed down in devotion to God. It was a blessed season. Since we left Cicacole, in no season of devotion had my soul experienced such delight in God, nor such freedom in prayer, and longing for the divine life. * * * *

Bamboo jungle—Banyan tree—Ludha-buddra.

20. We rose early this morning, and as we should be detained in Codapilly until afternoon, we took a long walk over the paddy ground. This extends northward and westward, far as the eye can reach, except here and there a small clump of bushes, or a fruit orchard. The air was delightfully clear and reviving. The temperature was far below what I had expected ever to experience in India, so cold that a quick walk was requisite to be comfortable. In this ramble we came upon two or three companies of vagrants, men, women and children, in all perhaps forty souls. They were mostly foreigners, and could understand little or nothing of Teloogoo; consequently it was out of our power to do them much good. Our course from Codapilly to this place, (L.,) was, properly, west, among the hills which abound here; but, soon after starting, we lost the way. On finding the great or "line road," laid out by government, we soon came into a vast bamboo jungle, extending several miles along the road. These jungles are unlike anything I ever saw at home. The bamboos grow from the thickness of a pipe-stem, and the height of five and ten feet, to that of six inches, and sixty or eighty feet height. The stem or trunk is usually erect, until the height becomes too great for the strength of the tree, when the upper part bows over in a curve. At different distances, according to the size of the shrub, branches shoot out horizontally from the trunk, and extend to immense distances, compared with the size of the limbs. I have seen some not larger than one's finger at the tree, extend twenty feet, and run to a mere wire at the extremity. Those branches are again the trunks from which others shoot, and so on, until all mingling and combining, every twig even being well

armed with thorns half an inch long, and curved backwards towards the root of the branch, they form an almost insuperable obstruction to a man, furnished with only his hands. The tenacity of the bamboo is so great, that strips or splinters of it are in common use for bow-strings; consequently it is no trifle to make one's way through such a jungle, even with instruments for cutting. Every thing must be cut, and one thing so clings to another, that even when the tree is cut off, it cannot be extracted from the mass, until nearly every limb is severed. Moreover, the outer covering of the bamboo is so completely glazed with sillex, and indeed the whole substance so filled with it, that it is difficult to cut it in any way.

Through such a jungle our pathway lay, with now and then an opening, sufficient for wild beasts and robbers to secrete themselves—such as tigers, for instance, which abound in this vicinity, and the Thugs. The latter is a class of highway robbers, lately discovered by Europeans, and are found all over the country. These always murder their victims, and profess to make their employment a religious act. The goddess whom they worship, (Dhoorga,) is said to delight in blood, and especially in human sacrifices.

Having passed the jungle, we came into cultivated grounds, where, at a distance, men were cutting sugar cane. Just then, by accident, we learned that the men with us, on whom we depended as guides, intended to lead us back to Palashi, several miles out of our way, instead of directly to Kimed, where we wished, if possible, to spend the Lord's-day. While we were in doubt which of the two roads led to Ludha-buddra, the village where we proposed to stop over night, a man from Kimed, now returning there, came up and led the way. Almost immediately afterwards, the road became exceedingly obscure and rough. At first there was a large paddy field, then a tank, now nearly dry, but in the wet season several miles in length, then rocks and jungle. At the foot of a large hill, (one of a great number,) we came into a small village, of forty or fifty houses, in the very midst of jungle and a scenery as wild as could be imagined.

At about five minutes walk from this village, is one of those beautiful sights I so often heard of when in America—a single tree, constituting,

apparently, a grove—the banyan tree. From the observations I made, the dimensions of the tree were nearly as follows:

Main trunk, 15 feet in diameter, composed originally of a great many stems, now all grown together; branches, extending on every side from the trunk, 90 feet in length; 30 other trunks formed by shoots from limbs taking root in the earth, from 2 to 20 inches in diameter; height of the tree, 70 or 80 feet.

This was the best specimen I saw of this noble tree. Others grow along the way, but much inferior.

We are now delightfully encamped under an ancient banyan tree, just at the edge of this village—Ludha-buddra. Have had an opportunity of discoursing with some who have come to us, and given several tracts. Sent word into the village, who we are, and what our business, on first arriving, that persons might visit us. Just now (eleven o'clock) the lad has returned, with the report that twelve armed men are kept on the watch through the night, in this village, by the rajah of this section of the country, on account of robberies committed by the "hill people," a few nights since, in one or two villages near. We understand that beasts of prey are also numerous in all this country; but we are again suffered to lie down and rest in peace.

This is a small village, of perhaps a thousand souls.

Garabunda—Kimedý—Heathen god.

21. Saturday noon. Had much jungle on our way, and arrived at Garabunda late. After spending some time in the principal streets of the village, talking to those we could address, and giving tracts to a few, and after having some conversation with a priest, in a small room devoted to the worship of Juggernaut, we retired to the shade of a large tamarind tree near by, where, sitting down, we had a very pleasant season in presenting the gospel to some forty or more that gathered around. About twenty tracts and three bound portions of the scriptures have been given in this small village. Hitherto, on our return route from Berhampore, like our way, so have been the circumstances in relation to preaching and giving books—unpropitious.

Evening at Lieut. H.'s, in Kimedý. Most kindly welcomed by this gentle-

man, and, we hope, true friend of our Savior.

22. Lord's-day evening. This has been a Sabbath in the wilderness, not as to the country, for this is one of the most luxuriant places I have seen in India, but in regard to the state of the people around us: yet it has been to me a delightful Sabbath. Being quite out of town, and the place where we are being entirely under the command of a pious officer, who is determined to observe the Lord's-day in a Christian manner, we have had entire quiet, except just at night the distant sound of the tom-tom, [a kind of drum] and other such like discordant music.

After dinner, we all walked into the main street of the town. We were little regarded until we arrived at the gate of a temple of Juggernaut, where the rajah of this place had made a feast to-day in commemoration of his coronation. Here we met one who could speak a little broken English; and, wishing to attract our notice, as afterward appeared, he introduced the following conversation, which I carried on with him in his own style of English.

NATIVE.—This is a feast-day—the rajah make feast to-day.

MISSIONARY.—What for the rajah make feast?

N.—To make prayer [meaning worship] to God.

M.—What God he pray to?

N.—To the Almighty God.

M.—What the god's name? Bramha, Vishnoo, Juggernaut—what?

N.—Juggernaut.

M.—What that god? Stone, brass, wood—what?

N.—Not stone—wood.

M.—Ah! wood? Is he your god?

N.—Yes; he my god.

M.—But wood got no life: my cane is wood—is wood God?

I then repeated the question, and answered it myself in the negative in Teloogoo, by which others present, a number of whom had collected, understood the subject of our dialogue, and responded with him, "Wood is not God." Mr. G. then took up the conversation in Teloogoo, and immediately a great throng gathered, being excited probably by both the novelty of hearing a white man speak Teloogoo so well, and the subject of his communication. At any rate, they were eager to hear. Mr. G. mounted a large stone, near the gate, from which, as a pulpit, he read and explained a tract, and

taught and exhorted the people. There were present, at this season of preaching, 250 persons, if not more. Most of them were attentive. Some few brahmins at (or in) the gate made a great noise, and sometimes ridiculed.* When books were offered, there was such a rush for them as I never before witnessed—many voices at once asking for them. Though some of the tracts given, may have fallen into the hands of gainsayers and mockers, or though some few will perhaps be torn in pieces, or the paper used for other purposes than that for which it was given, still we cannot but hope that many will prove profitable to those who received, by at least calling their attention to their lost state, and to the salvation wrought out for us by Jesus Christ.

All our books were soon given, and we, after passing through another section of the town, returned to our lodgings a little after dark.

23. Monday. Rode this morning, in company with Lieut. H. and Mr. G., to a village about three miles distant. The first congregation comprised about 100 souls; good attention while Mr. G. read a tract and explained. In another portion of the village, about 100 more listened to the gospel. Many were children; and only one man, of all I saw, acknowledged his ability to read. To him a tract was given. The people here, in number about 500, are cultivators of the soil, apparently diligent, but poor.

24. Tuesday. Walked to old Kimeddy, about a mile and a half west. This is a considerable village, of perhaps twenty houses. Mr. G. preached to about fifty persons for an hour, and gave four or five tracts, and we returned on horseback. In the evening Mr. H. and I took an excursion up a steep and high hill, about half a mile distant. The hill is thickly set with jungle, with

only two or three paths by which it is possible for man to ascend to the summit. We unfortunately took the one which led directly up the hill, in almost a straight line. After an hour and a quarter we reached the summit. The latter part of the way we could mount only by careful and dexterous exertion, and laying hold of every thing that would aid us in our difficult ascent. From the top, the view of the country below was far less interesting than from middle height, on account of the exceeding diminutiveness of the appearance of every thing. What appeared an extensive valley, divided into fields of from two to five acres, by ridges a foot and a half high, now appeared more like a garden of plats and beds of a convenient size for weeding; while the ridges were mere marks between. Trees, of the growth of ages, which raised their lofty heads sixty or seventy feet, and spread their branches all round the trunk as radii of forty feet, dwindled into the merest shrubs. Thatched houses looked like small spots of thatch spread flat upon the ground. A company of sepoy, who just then were performing military evolutions a short distance from the base of the hill, more resembled the far-famed "Lilliputians" than men of ordinary size. I was entirely disappointed in the view of the village. Instead of that clear, distinct prospect which I had anticipated, it was contracted and indistinct from distance and the smoky atmosphere that rested upon it. Yet, by comparing the whole with portions I had traversed and knew, I could without difficulty come to the conclusion that it was a large and populous town.

The sun was set when we began to descend, and we expected to find the darkness of a moonless evening close in upon us long ere we should reach the bottom. The thought was not the most pleasant, as wild beasts, such as panthers, tigers, &c., were known to prowl about. However, by taking another path, which wound somewhat around the hill, and, though a little longer, was much to be preferred to the one by which we ascended, we made a rapid descent, and at the end of half an hour found ourselves at the base. Just at the foot, was thrown upon its face an idol, under a large tree. It was a representation of one of the incarnations of Vishnoo, cut in a solid block of red granite, about two feet in height. These images are

* While it is a fact that the door is open for the missionary to enter this portion of God's vineyard, the obstacles to the conversion of this people are neither few nor small. It often happens, when the missionary is delivering his message from God to a company of curious and perhaps eager listeners, some blustering, self-conceited brahmin (or brahmins) comes forward and sets up some disturbance or other, and not unfrequently succeeds in raising such prejudice and excitement among the rest, as to entirely turn them away from listening to the good news of salvation. And what wonder? They act upon the principle which moved the craftsmen of old, who wrought silver shrines for Diana. They reason correctly when they say, "If we allow these things to go on, our craft is in danger."

found almost every where, not all the same, but representing different incarnations. I should judge I had seen a hundred, besides those on the walls of temples, since I left Cicacole. As I stood over it a moment, I was reminded of the charge against the Jews—"They set them up images in every high hill, and under every green tree"—(2 Kings 17: 10)—and prayed that the time might speedily come when the nations shall no more worship idols, but be turned to the living God.

Sourahs—Boglypoor—Bolewalay—Singular mound—Return to Cicacole.

25. Wed. We took a walk and ride this morning, about four or five miles, to see some inhabitants of the hills, or, as they are called, Sourahs. Mr. H. took several armed men, as guards, in case of any attack from them or wild beasts. Our path was through, or rather into a dense jungle for about two miles, when we came to their abode, rude as can be imagined, in a small patch of cleared ground, at the foot of a high hill. The only entrance into their field was by a low gateway, at the edge of the jungle. On approaching, we perceived some of the family outside, and they remained, though this was probably the second time they ever saw white men. The house consisted of a little thatched mud-and-stick edifice, about twelve feet square, divided into two rooms, without a window, and with but one outside door, so low that one must stoop a good deal to enter. Around the house is a picket fence, of large and small stakes braced and bound, so as to form a safe barrier against wild beasts. They have a language peculiar to themselves, bearing a little relation to the Oriya. As nearly as we could learn by an imperfect interpreter whom we took with us, they have some slight idea of a God, to whom they render some kind of worship; but have neither idols nor caste. They have no writings; books they never saw. They appear simple, industrious, happy. Of this establishment, I counted sixteen men, women, and children. O, will God make these children of nature another Karen people! May we hope these will come by hundreds into the kingdom of Christ, as the poor Karens have done? Lord, grant thy favor on them, and cause the gospel speedily to reach and bless them.

We saw an English 12 pounder near

the Sourahs' residence. Natives say it has lain there a hundred years. It is in perfect preservation, lying in the thick jungle by the side of a mountain stream.

26. Prepared to leave Kimedý at two o'clock this afternoon, for Cicacole. Several natives came in and took books. Thermometer, in the shade, at twelve o'clock, 81°. Just as we were all ready to get into our conveyances, the tapall (mail) came with letters. We arrived at Boglypoor about half past seven.

27. Bolewalay. A little before light this morning, we took an affectionate leave of Mr. H.; he returning to his quarters in Kimedý, and we proceeding to this place, on our way homeward. I have been much pleased with the country we have passed through from Kimedý here, after a narrow pass between two mountains. It is chiefly fertile and cultivated, having extensive topes of mangoes and other trees, which appear thrifty; and again rich and vast paddy grounds, which intimate an abundance of the Indian staff of life. Unfortunately we were later by an hour and a half, in starting this morning, and our stage being unusually long, we did not arrive until near eleven, A. M. Finding we should be much exposed to the sun if we proceeded to this place, and Mr. G. being quite ill, it was proposed we should halt some two or four miles short of Bolewalay. Accordingly I rode to seek a place where we could have a shade and some other conveniences; but, to my very great disappointment, either a shade or other things were wanting, wherever I proposed halting, until I actually came to this place, which we judge to be about sixteen miles from where we started in the morning. From so long abstinence, together with walking and riding in the scorching sun during the middle of the day, we feel quite unable to go into the village, which is near; so we are obliged to be content with distributing a few books, and preaching a little to those who come to us.

Just before coming to the village, we passed through an open area of, (as I judge,) near two miles square, surrounded by a singular mound. In some places the mound was forty or fifty feet high, having on the top large trees, that appeared very old, of at least one or two hundred years' growth. In other places the mound was much lower, and in others still, there were passes nearly level with the plain. The

whole bore strong indications of being the work of man, yet the height and width of the mound were so great as to give it the appearance of nature. I am inclined to think that here there once stood some large town, over which ages of desolation have passed, and now its name is forgotten, and its remains, except this wall and now and then a small hillock, perhaps the ruins of former buildings, have entirely disappeared. Before we left Bolewalay, the naido, or village accountant, came and requested books. Several tracts and a copy of the epistles were given. These are a richer treasure than ever before was in the village. We started from Bolewalay at two, P. M., and having promised the bearers a present, we made good speed towards Cicacole. We passed several villages which lay in sight, but stopped at none. Our way at first lay along a rocky plain on our left, (east,) which seemed to be the western termination of that which we crossed on the 9th, when we commenced this tour. In the vicinity of Cicacole, say six miles of our way, was extensive cultivated ground, but with the appearance of having borne very light crops at the last harvest. About three miles from C. we passed an ancient Mohammedan tomb, surrounded by a low wall, and then by banyan trees around a square of about ten rods on either side. Within the enclosure of the trees were three or four other graves, with no imposing appearance. It was altogether a lovely spot, and was perhaps the only monument to the remembrance of some deluded follower of the false prophet.

At sunset reached Cicacole.

Conclusion.

Thus has closed an interesting season of twenty days in a missionary tour with my friend Mr. G. True we have done but little, compared with what needs to be done for this perishing people. Still it is a matter of joy to our own hearts, and to those connected with us in labors for the poor Teloogoos, that some good seed has been scattered, some influence exerted which we hope will be prospered of Him in whose name we have humbly labored. About forty villages have been visited, half of which were probably never before visited, not by a Christian missionary merely, but not even by a Christian; some thousands have heard the blessed gospel at our lips, the most

of whom had never heard it before. Tracts and books have been given in a considerable quantity, yet not so extensively as we had anticipated—many of the people being quite unable to read—perhaps, in all, eight hundred or one thousand tracts and thirty copies of scriptures, or portions of the same, as gospels and epistles.

We have passed over the length of that part of Telingana which is north of Cicacole, which is one hundred and twenty miles. Our distance from the sea when going, was generally under fifteen miles direct course; on returning, sometimes forty miles. Towards Berhampore, say half the distance between Cicacole and Berhampore, the people were much mixed, and nearly as much Oriya as Teloogoo.

The face of the country on the east side, is generally even, with scarcely any hills, mostly cultivated, but there are some low jungles. Near Berhampore the hills close in on the west, and diminish the width of the province to about twelve miles. Beyond the hills is an unknown region, and another people, with a perfectly peculiar language—without books, without letters. Some of them, who have come nearer the civilized population, and are known, appear to be without idols, though they acknowledge a Supreme Being, and make worship to him.

In most places the gospel was heard with apparently considerable interest, and good attention, though some were careless, and some few even mocked. The books were taken with pleasure, and it is hoped will be preserved and read. In some instances, tracts and books were sent to villages we ourselves did not visit, and in a very few instances we learned that a few books had been given in some villages where we did visit. The population of that section of the country through which we have been, would probably amount to not less than two hundred thousand. There is an abundance of room and work for the missionaries to enter in and sow and reap. O may the time soon come when, not at Vizagapatam, Cicacole and Berhampore only, but at each of the many large villages through the length and breadth of this country, missionaries and native preachers shall be found gathering crowds of souls into the fold of Christ!

O Lord of the harvest, send forth laborers into thy harvest!

Karens.

EXTRACTS FROM A LETTER OF MR. ABBOTT, DATED MAULMAIN, DECEMBER 13, 1838.

In consequence of the threatening aspect of political affairs, Mr. Abbott, accompanied by Mr. Simons, left Rangoon for Maulmain on the 24th of November.

During a few weeks after the "young chief" and his associates were released, [see pp. 103-7,] but few Karens ventured to call on me at Rangoon, yet more than I wished. About the 1st of Oct. three men came from Bassein, to ask that question which was to me the precursor of evil—"Teacher! what shall we do?"—"for," said they, "four of our brethren are in the stocks." They informed me that an assistant whom I sent to that region, and three young men who joined him there, were out on a preaching excursion, and stopped at a large Karen village one evening, which was near to the village of a Burman officer, and as their custom was, called together the people, and preached to them the kingdom of God. They were warned that their course would possibly awaken the wrath of the officers. But, as it seems, they deemed it advisable to obey God rather than man, and continued their meeting till a late hour at night. The next morning, before they had time to get away, these four young Karens were apprehended, and beaten, with several who had listened to their story the preceding evening. They were then (the four) cast into the stocks and reserved for threatened torture.

In ten days I heard again: the four had been liberated before the men who came to me reached home. But the officers had extorted a hundred and fifty rupees from the Christians, which sum had been immediately made out by voluntary contribution, some giving one anna, and some two, and some one rupee; yet not a Karen in this whole region has been baptized, except the "young chief!"

On the 20th of Nov. the assistant mentioned above came to me at Rangoon, pale and emaciated from disease. I asked him how he felt while they were beating him? "Prayed for them." But were you not a little angry? "No; I told them they might beat me to death, if they wished, but they would not make me angry, and that I should live

again at the resurrection. When they heard this they laughed, and after beating me a little, stopped."

Since that time he has been preaching in villages more remote from the Burmans, and has not been molested. The account he brings relative to the work of the Lord in those regions, surpasses every thing I have known in modern days among heathen nations, and if it be of God it will stand,

"Though earth and hell oppose."

They are all expecting confidently that I will visit them this month, especially the church at Pantanau.

At Maubee and the surrounding villages, there are very many who have learned to read within the last year, and many who have embraced the gospel, and are waiting for baptism. The church stands firm amid storms and threatenings, oppressions and persecutions. Before I left Rangoon, I saw several of the Christians, and met all the assistants, and made arrangements for several months to come. I parted with them, under many alarming apprehensions, and with deep anguish of soul. If there be a war, (and there probably will,) the Karens will be great sufferers, as in the reign of anarchy the country is thronged with banditti, and the Karens are considered common prey.

EXTRACTS FROM A LETTER OF MISS MACOMBER, DATED MAULMAIN, NOV. 6, 1838.

The station at Done Yahn has been temporarily in charge of Miss Macomber, aided by native assistants. In December Mr. Brayton proceeded to the station, and having built a small bamboo house, returned to Maulmain for Mrs. B., whose health, for a long time impaired, had been partially restored. While at Done Yahn, Mr. B. administered baptism to one individual. In a previous visit to Bootah, in company with Mr. Vinton, he had also baptized two young and one quite aged female.

I may have mentioned that there had been attempts to burn the house and zayat at Done Yahn, when we were in it. Since the rains ceased, the attempt has been again repeated, and considerable damage done; but I understand the chief thinks he can repair it for the dry season with but little expense, and I expect to build before another season,

as the house was of the kind which usually lasts but two years. I thought it probable that the first attempt was in consequence of the increase of our number—br. and sister Brayton being then there; but now believe it was owing to a settled enmity to the gospel of Christ.

Should not the power of God be displayed in changing the hearts of the perpetrators, or they be found out, I expect to be annoyed all the coming season, and have but little hope of keeping a house standing. Still the cause is God's; the hearts of men are in his hands; he can subdue them, and I believe he will, and that the gospel will yet triumph at Done Yahn. It has already done wonders, and the time cannot be far distant when the enemy will be put to silence. Two or three of the assistants have just returned from there, and give the most cheering accounts of the attention of numbers to the word. They say that the three or four inquirers appear well, and talk of being baptized. The chief, who remains there constantly, is very much encouraged, and appears truly devoted to the cause of Christ. Ko Myatya is also there; rather old and feeble, but a faithful laborer.

I am not a little comforted in seeing the zeal and increased efficiency with which the natives go to their work since leaving school (about six weeks ago.)

Ko Chungpaw, Telaw, and Bah-mee, have been out in different directions, and bring pleasing accounts. They spent three weeks in one town on a branch of the Dah Gyieng. They say they everywhere met with Karens, but they are very much scattered, and very poor, having lately emigrated from the Shyán country, three or four days over the mountains. The Karens, to an individual, listened well, though Boodhists; and many expressed a desire to receive further instruction, so as to become Christians. An aged priest, highly esteemed amongst them, and who does not conform to all the customs of the Burman priests, would not release them short of two days, so anxious was he to hear. They left the Testament and other Burman books, and Ko Chungpaw gave him his eye-glasses. The old priest sent me presents and a request to visit them. I attempted to visit that region last season, but reports of robberies on the rivers prevented. It is not more than four or five tides from here.

The assistants have just been sent to make them another visit, and to tell them that if they wish for instruction they must build a zayat.

Miss Macomber, at the close of the year, gives the following

*Summary view of Done Yahn station—
Native assistants and school.*

I shall ever rejoice in what I have witnessed of the power of divine grace amongst the heathen. A number of precious souls have been rescued from Satan's power, and one, I trust, has gone home to heaven, though not permitted to join the church below.

The native Christians here now number twenty-three, twelve of whom have been baptized the present year. A few are still inquiring, but the multitude are going on the broad way to eternal death.

During the dry season the assistants visited, more than once, all the villages about these mountains, and I think, from what I could judge by spending most of the time with them, the truth was faithfully declared, and the way of life made plain. At Tunpuhtine and Puhaung some have been gathered in; at Tunlopun are some hopeful cases, as well as at Pahleen and Pompeah.

Evening and morning worship has been kept up all the time, and worship on the Sabbath, with Sabbath schools, &c.

Bah-mee, whom I selected for the purpose from amongst the first converts, and who has thus far justified my expectations, has been my principal means of communication with the people. I have taken unwearied pains with him, giving him every means in my power for instruction, and I am daily comforted in seeing that it has not been in vain. He is much engaged about the vicinity we lately visited, on a branch of the Dah Gyieng, and I trust his labors there have been blessed. But experience has often shown that natives, however efficient with teachers, are but children if left alone.

Ko Chungpaw, two years ago, was fast going down the declivity of life, in all the darkness of heathenism; but a ray of heavenly light darted across his path, arrested his attention, and soon kindled to a flame. Now, I may say, he is a "burning and a shining light;" one to whom we often point as a witness of the power and purity of the religion of Jesus Christ. He is wholly

devoted to the work of making salvation known to others, and I think lives a life of faith and prayer.

Ko Telaw is now laboring among the Pwos scattered amongst the Sgaus in br. Vinton's region. His son, a very promising young man, is br. Brayton's teacher.

The little girl supported in school, and named Elizabeth Stoney, has made pleasing progress both in science and religious knowledge, possesses a very amiable disposition, and in every way promises to justify the expectations of her benefactors. The ten dollars contributed by the Sabbath school in Mt. Holly, N. J., I laid out in Burman tracts and books, for the use of those in my school who read Burman. I shall probably want a continued supply, as the people are much more fond of learning Burman than their own language; which, however, I do not generally encourage.

EXTRACTS FROM A LETTER OF MR. VINTON, DATED MAULMAIN, NOV. 12, 1838.

Maulmain Karen school—Contributions of native Christians for the spread of the gospel.

My last gave an account of our labors up to June. From that time our school was in progress till Oct., and continued to increase till it numbered ninety, besides visitors and children. The average number of boarders, for five months, was eighty-five. Thirteen of the scholars have been baptized, and nearly every one, not already a member of the church, has repeatedly asked for baptism. There were two deaths among the children, one of whom, however, was an infant, whose parents were here learning to read. The other was an interesting little girl, of about twelve. Her mother and two older sisters, were baptized about a year since; but having already buried seven of her children, the mother objected to this, her youngest child, leaving her, even to learn to read. The anxiety of the little girl, however, was so great to learn to read, that, as she said, she might "know and keep the law of God," that her mother finally yielded her consent. She was a lovely specimen of amiableness of disposition, and was greatly beloved by all her little associates. A number of weeks before she was taken ill, she said to her sister, "We came down together, but you

will return alone, for I am going to be with God; he is going to take me to himself." Her death was greatly blessed to the whole school; and Mrs. V. and myself should hardly have felt the stroke more sensibly had it been our own child. The truth is, we are most tenderly attached to these dear Karens. We treat them as our own dear children, and they, in turn, manifest all the filial affection becoming the most dutiful of children. If we walk out, on our return they hasten to meet us, with some expression of joy at seeing us again, and of their unwillingness to be separated from us. We often hear the smaller children talking among themselves; one says, "I have two fathers and two mothers;" another replies, "Well, I have three fathers; God is my great father, and then the teacher and my own father."

The improvement of the school surpassed any thing we have before seen. When it commenced, thirty-five did not know a letter; but when it closed all could read with fluency. My class in Matthew and John became so familiar with the contents of those books, that they were able to sustain a good examination. The class in arithmetic, though not commenced till the school was nearly half through, made very respectable progress. Mrs. V. had a large class of females, who devoted one half of the day to the study of the scriptures, and the other half to arithmetic. We applied all our energies to the school, and yet were unable to do all that seemed indispensable. Their writing was necessarily very much neglected. I ought here to add, that sisters Stilson and Stevens rendered Mrs. V. and the school very essential service in teaching the females to sew. The brethren in the Burman department preached for me occasionally; br. Kincaid, during his visit of about a month, very frequently. He also accompanied me on a short excursion into the jungle. We baptized four, and found much to encourage us. I also visited the island; but remained only a very few days, as it would have been at the risk of life to stay long. The state of things there appears to be quite as encouraging as at any previous period. I should think almost one half of the people have lost nearly all their confidence in their prophet; and quite a number seem almost persuaded to be Christians. I ought to spend at least two-thirds of the dry season there, but can not.

You will be interested to know that the Karen Christians are beginning to contribute of their earthly substance, in addition to what they do by their personal efforts, for the spread of the gospel. We have received about seventy rupees, which the Board will find noticed in my accounts at the close of the year. This sum, though small, is like the widow's mite, and probably more, considering the ability of the donors, than any equal amount collected in any portion of our American Zion. We are also beginning to sell them bound books, i. e. we require them to pay about half their real value. Soon we hope they will be able to purchase all their books. If the gospel ever spreads extensively in this country, the native Christians must take hold of the work; and the sooner they are trained to it, the better.

EXTRACT FROM A LETTER OF MRS.
WADE, DATED TAVOY, NOV. 22, 1838.

Tavoy Karen School.

On returning from Mata, in March last, quite a large number of pupils returned with us, and we opened our school immediately. Many more arrived before we could get the leaf roofs of our houses repaired for the rains, so that we had a very large school, which continued without interruption for more than six months. We had around us above eighty Karens, and all, excepting the two printers, were more or less under instruction. Although several of the number were partly employed in teaching the school, assisting Mr. Mason and Mr. Wade, &c., &c., yet all had some time to study, and, by employing their leisure moments, were able to attend recitations once or twice a day in the higher classes. Those who were wishing to prepare for usefulness as teachers or preachers, numbered twenty. These were clothed and fed, and studied their lessons in the same school with the younger pupils; but by br. Mason's devoting an hour in a day, and Mr. Wade two or three hours to the first classes, they made better proficiency in their studies, and showed a better spirit of piety, than during either of the two years in which they were associated with the Burman students in the seminary. Nearly all the younger pupils had finished their spelling-book in the village schools, so that in most of their lessons we were able to give instruc-

tions respecting the blessed truths of our holy religion; and never have we before had a school which gave us equal pleasure.

Our manner of instruction resembles that used in bible classes in America, rather than common schools, and we have reason to hope divine truth was made eternal life to some precious souls. Twelve or fourteen professed to be "born again" during the season, and we hope their future lives may evince the sincerity of their profession. Sister Bennett took the boarding of the boys, and indeed the whole care of them when out of school, while the girls and married families were under my care. One little girl died soon after giving some pleasing evidence of conversion, and we had a good deal of illness among the pupils, which rendered the discharge of our duties uncommonly fatiguing. But Mr. Wade and myself were blessed with unusually good health, so that we have had much comfort in our labors.

Mr. Wade has now in the press, besides Matthew in Pwo Karen, an Epitome of the Old Testament in Sgau Karen, designed for the use of our assistants in the villages, and for schools. We hope to have a book of questions written on it soon. I have also, during my leisure moments the past season, with the help of my teacher, written a Biblical Catechism for the use of schools. It begins with the "creation," and ends with the "judgment day," and is what I have felt the need of for a long time. Mr. Wade has revised it, and br. Mason promises to do the same before it goes to the press.

Br. Mason has just set off alone again on his southern excursion among the Karens; and we are only waiting the arrival of the elephants to do the same. We feel exceedingly the need of help, and hope sister Mason may not return alone. Br. Bennett's health has been very poor, from liver complaint, during the past rains; yet, besides printing, he and sister B. have done what they could, on Sundays, &c., for the poor neglected Burman church and people here. But we have not been able to have a single day school, though many Burmans have desired us to do so; and the church is very low, without any prospect of a better state of things, until some one can be sent to labor among them.

P. S. Please inform the friends who have given names and support to Karen pupils here, that the children have

been under my care almost constantly for the last year, and have made fine proficiency in their studies, though I have not time to write particulars.

Siam.

JOURNAL OF MR. DEAN.

(Continued from p. 111.)

Chinese prayer-meetings—School.

Sept. 9, 1838. Sabbath. Our prayer-meeting in Chinese was well attended to-day, and some appeared much interested, who were not prepared to take an active part in the exercises. An allusion to the introduction of the gospel into Antioch gave rise to some interesting conversation relative to the propagation of Christianity among the heathen by its primitive disciples. During the day a number of persons have called for books. The Chinese girls have, as usual on the Sabbath, received some attention from Mrs. Dean; and we endeavor to occupy the attention of the boys of the school with some profitable questions after leaving the chapel.

24. The inhabitants of Bangkok are now generally suffering from the small-pox, and some of the children in the mission families have been inoculated.

28. Dined to-day with the phra-khlang, who furnished his table in the English style, and allowed the blessing of the true God to be invoked on the repast. Still, among the buildings he has erected during the last year, is one to be occupied every evening by the priests of the land in teaching the poor people a debasing idolatry.

Oct. 1. At our monthly concert to-day there were but four Chinese present, some of the church being detained at home by ill health, while some, being in the employ of others, were not allowed to leave their business two days in succession, having yesterday spent the day in Christian worship. A small contribution was made on the occasion, to assist some of the church, who are extremely poor—so poor that they are unable to hire a boat in which to come to meeting.*

4. Having recently made some alterations in our Chinese school, and removed it to a room near to Mrs. D.'s study, where the boys are more habitually under her superintendence, it is now in a flourishing condition. Some

of the boys are youths of promise, of from eight to fifteen years of age. Our domestics also go into the school, when not otherwise employed. On the whole, the Chinese department of our mission appears as prosperous at present as at any former period, and as much so as could be expected from the limited instrumentality employed. Still, we feel that little is accomplished, compared with what remains to be done here. The few who have become Christians, are as *units* in contrast with *hundreds of thousands* who yet remain in the service of idols. The little light is like a solitary taper in the midst of universal night.

14. During our prayer-meeting a Chinese, who has attended our worship for the last few weeks, engaged in prayer with such apparent feeling and understanding, that it induced us, while proposing a few questions on the portion of scripture which had been read, to refer to him some of a practical character. We were happy to find him acquainted with at least the theory of experimental religion. He reads intelligibly, and has examined somewhat the scriptures. During the interval of religious worship to-day, spent some time with Mrs. Dean in catechising her school-boys. They are now beginning to afford us some assistance in singing at our Sabbath worship and at morning prayers, which they daily attend. Some of them take their turn with us in reading the scriptures at our family worship.

26. While reading to-day the 10th chap. of Matt. with a Chinese, he proposed, among other inquiries, the following: "What is meant by the 21st verse, 'The brother shall deliver up the brother to death?'" &c. And nothing but the declaration that this passage had been literally fulfilled, would satisfy him that man could be guilty of such conduct. 23d verse: "What is meant by the coming of the Son of man, as here alluded to?" 22d verse: "What is the meaning of the phrase, 'He that endureth to the end shall be saved?'"

27. During our evening excursion, cro-má Kun-dél sent his servant to invite us to his house. He is an uncle of the present king, and one of the prime ministers of state. Of this first class of ministers, *cro-má*, there are four or five, of whom prince Chau Fâ is one. The next class, of whom the phra khlang is one, under the title of *chau-pi-ah*, has about the same number. The

* They live on the opposite side of the river.

third class, under the title of *pi-ah*, has a larger number; and the fourth class, with the title of *nai*, numbers more than all the preceding. Besides these, are a large number of persons who voluntarily offer their services to the king, who intrusts them with such business as he may desire, and, if faithful to their trust, may promote them to some official station. These latter may properly be called *office seekers*.

Nov. 5. We enjoyed a comfortable day yesterday, and this morning have observed the monthly concert for prayer with eight or nine Chinese. The season has been one of unusual interest, affording us evidence that the spirit of the Lord was with us.

Bazaar worship—Review of the year.

7. This afternoon held some conversation with some Chinese in the bazaar, which induced me to believe that the people were thinking more than usual about Christianity. Found a house which we propose to rent, to be occupied by a Chinese friendly to Christianity, and to be made a resort for communicating religious instruction by Kyok Cheng and myself, as we may have opportunity. The house is in the midst of the bazaar. We find many old acquaintances ready to greet us with a smile and listen to the story of Christ; but nothing can be effected without the special agency of the Holy Spirit.

25. This afternoon we met for the first time in the room recently rented in the bazaar, for religious worship. At our arrival we found three members of the church, who, with our domestics, constituted our assembly to begin with; but before we had finished singing the first hymn, a large company had gathered about the door and window, some of whom remained attentive listeners to the close, while others retired to give place to new spectators of this novel scene. The native members of the church felt that they were assuming a new responsibility, thus, in this public place, to be found in the worship of Jesus Christ; but they each took a decided stand, not only in joining in the services, but by giving in person a word of exhortation to their countrymen. The leading truths, that all men are lost sinners, and that there is no way of salvation but by Jesus Christ, were made prominent in the remarks, and, we have reason to believe, were brought to the comprehen-

sion of those present. We left with them a few books, and a small parcel with two or three junks, on our way home. We are encouraged by this beginning, and look to God for the results. I had neglected to mention that to-day one of our regular attendants at worship left us, with a supply of Chinese, Peguan, and a few Siamese books, for distribution on his tour to Yuthia.

29. On our way to Bangkok Noi, this morning, we called at the Dragon wat and the Golden wat, where we met a few Siamese and Peguans. The latter were supplied with books; for the former we had none. A few books were left for the Chinese in the floating houses. On our way homeward we called to see Chau Ka-Tai, a young nobleman who speaks English very well, and were introduced by him to his father's garden, which is extensive, well cultivated, and laid out in good taste. After leaving him we went into Chau Fá's wat, and in passing around a gallery encircling a single building, we counted one hundred and twenty gilded images of Gaudama, all closely resembling each other, and as large as a man.

30. Received a visit from a man of some rank, who inquired why the English and Americans were so far in advance of other nations in the arts and sciences.

Dec. 1. The meeting in the bazaar this afternoon was well attended, the seats within the room all being occupied, and a crowd standing about the door and window. The part of the assembly without, varied at different times from six to forty persons. But few of them remained from the beginning to the close of the services.

16. We had this afternoon about fifty present at our service in the bazaar. All paid a respectful attention. Subject, the song of the shepherds at the birth of our Savior. May they soon unite in the song of peace on earth, good will to men, and glory to God in the highest! The Chinese heart is harder than the adamant, and though the word may be compared to the hammer, still in human hands it makes but little impression. *Gain* is their god, and to it they pay their unceasing devotions.

23. Our numbers at worship to-day were small, perhaps in consequence of a Chinese festival. Those present paid good attention, and we enjoyed some evidence of the presence and aid of the Holy Spirit.

30. We had but twelve at the place of worship in the bazaar this afternoon. Generally a large number are attracted to the place by the presence of a foreign female, but Mrs. Dean was to-day prevented from attending.

Jan. 1, 1839. In entering upon a new year, we naturally look at the past, and select some of the more prominent occurrences in which we have been interested. In doing this, on the present occasion, I find much cause for penitence and humiliation, as well as for encouragement and thanksgiving. The Lord has kindly prospered my way, enabled me to effect more toward the acquisition of the language than during any former year, and allowed me the pleasure of communicating divine truth to many of the poor heathen. During the year three Chinese have been baptized, who, added to the former members, make the church to consist of six native converts, all of whom appear to live in harmony with their profession. Religious worship has been continued in the chapel on the Sabbath, a weekly service has been established in the bazaar, a weekly prayer-meeting for the church has been instituted, and daily religious worship has been maintained with the Chinese residing on the compound and the pupils of Mrs. Dean's Chinese school. In the chapel we have gone through with the Acts of the Apostles, endeavoring to explain to the comprehension of our hearers each passage, and adding practical remarks as we were able. In the same way we have read Matthew and a part of Mark in our daily worship, and in a somewhat similar manner have commenced Luke at our service in the bazaar. For our encouragement, we have the attention of the people, the church makes some advance in knowledge, and some others manifest a disposition to examine the subject of Christianity. In addition to this, it is no little encouragement to think that our Christian friends remember us in their prayers, and, more than all, that we are not forgotten by Him who died for us, and now lives to execute his blessed promises.

Chinese Tracts—Call for more laborers.

The Chinese tracts that have been printed here during the year, are such as have been approved by the Committee appointed by the American Tract Society, and we have ordered the blocks for one more of the approved tracts. We have now on hand, in manuscript, a

tract of 12 pages, prepared by one of the native members of the church, which I think calculated to do good in this place. It shows the object that Christian teachers have in coming here, and presents the leading principles of Christianity. The same person is now preparing a tract which shall include an account of the birth, ministry, and crucifixion of our Savior. Many of the Chinese tracts already published, are composed of extracts from scripture; but while the translation is undergoing revision, it may not be desirable to multiply tracts of this description.

May I here notice the oft repeated, and shall I say unwelcome, request for more laborers. I fear unwelcome, because it constitutes a part of almost every communication you receive from us, while the Board are doubtless doing all that the churches will allow them for the supply of this place. We wish to make no appeal to the sympathies of our Christian friends in America; and we are persuaded that nothing of the kind would be needful if they knew the wants of this people and the facilities of introducing the gospel among them. The single fact, that in this city are more than half a million of souls, and that we have actually on the ground but two missionaries of our denomination, (one being temporarily absent,) is of itself sufficient to call forth the prayers and the sons of the church. Add to this, the country is in a state of peace with surrounding nations, English and Americans are in favor with the rulers, and the people are desirous to receive books and religious instruction, while they are fast sinking to the grave without the means of eternal life.

EXTRACTS FROM A LETTER OF MR. JONES, DATED BANGKOK, OCT. 13, 1838.

Though rather devoted to study than to preaching, scarcely a day passes in which I do not hold somewhat protracted discussions on the great topics of our divine religion. The people with whom I am brought into contact are very various, both in rank and language—they are Siamese, Burmese, Peguans, and Chinese. Though I cannot speak the Chinese language, many of them born in this country are more accessible through the Siamese than through their own language, and though they scorn the name of Siamese, their habits both of thought and

action are much more Siamese than Chinese. Of all these it may be justly said, "They are vain in their imaginations, and their foolish heart is darkened," so that nothing can truly enlighten, till the "Sun of Righteousness" sheds his beams upon them. Still I may say some thought is awakened—some seed is sown, which God may yet cause to spring up and bear fruit to his praise. Were it not for His promises, discouragement would overwhelm us all.

A few days since I called on prince Chau Fá. He was making some remarks regarding books distributed by Dr. Bradley, and said he was afraid it would be labor lost. I remarked that books were like paddy (unhusked rice,) sown in the fields; we did not expect all would come up; some would naturally decay, some be eaten by birds and worms, &c., and still there might be a tolerable harvest. The prince replied, he rather feared they would prove like husked rice, which never vegetates. I went home with a feeling of discouragement.

Yesterday I called on the principal priest of the phra khang's wat. We had as usual some discussion regarding Buddhism. He understands and believes those principles of geography and astronomy, by which the foundations of Buddhism are undermined, and told me that many were adopting the views he did, at the same time mentioning the names of several of the most influential persons in the kingdom, so far as opinion on matters of knowledge and religion are concerned. I asked him, how, with such principles, he could still persist in teaching the people, that if they practised Buddhism they should dwell in those heavens, and enjoy those pleasures, which were all a nonentity? He replied, "O, they all believe so, and if I were to come forth and tell them it was all false and foolish, they would cut my head off." Thus, while we have evidence that light is spreading, we have also painful evidence that the fear of man is still stronger than the love of God.

MR. JONES'S JOURNAL OF CONVERSATIONS WITH NATIVES, DEC. 1838.

1st Sunday. Found a company of men laying the foundations of a pagoda. The preparation of the ground, the timber, and other materials, were very expensive and costly, and men must be employed a long time ere its completion. I said to the man

who seemed to have the superintendence, Here is a great expense of lime, brick, timber, labor, time, and money, and all to no purpose. It feeds nobody, clothes nobody, and makes nobody better. Why is it? "O, it is the Siamese custom. Siamese men follow Siamese custom; English men follow English custom," replied he. But is custom an iron chain, which can not be broken? "To deviate from the customs of one's country is very bad." It is the English custom to build ships, and Siamese custom to build junks; but now the Siamese nobles leave off building junks, and build ships too; is that bad? "Perhaps not." If custom may be violated in one case, why not in another, and the custom of building and worshipping pagodas be given up for the custom of worshipping the God of heaven? The bystanders, who had listened to the remarks, gave a shout of laughter, as much as to say, "There, he is caught now, he cannot evade that." Further conversation ensued, but I mention this to show that the people are not wholly insensible to argument, if it is brought to their level.

2d Sunday. A man, named In, called about one o'clock, said he had read the Acts of the Apostles and some other of our books, but wished to read more. He had noticed a remark on the cover of Acts, that there were "four histories of Jesus Christ, and some religious letters among our sacred books"—and he wished very much to see them. I read to him the first chap. of Romans, with a few explanations. With that he seemed greatly pleased, and with the truth of it seemed fully satisfied. I told him we should have religious services at two o'clock, and invited him to attend. He staid, and manifested no small degree of interest in what was said. His personal guilt he did not seem to feel, but appeared to long for some more satisfactory account of man's origin, relations and destination. Whether he will ever come again, is quite uncertain. At the wat I visited, nothing of special interest occurred. Some persons were holding a rather sharp discussion about a case of cheating in the sale of a log of timber. The log was hollow, but a large plug had been driven in at each end, and smeared so as to make it appear solid, (a very common case in Siam,) and was sold as such. I asked the sufferer if there were no penalties for cheating here? He replied, "Yes,

if the man is found out and convicted, but then the gain of the cheat would generally pay the penalty by bribing the judge." I then asked him if he thought the penalties for sin in another world could be disposed of in the same way? He thought that people could not carry the money of this world into that—and I thought it might not be current there, if it were carried, nor would the disposition to receive bribes be found there; but, as there was considerable confusion at the time, I did not say what I thought.

3d Sunday. Several Peguans from Paklat called for Peguan books. They were young men, and seemed quite interested (probably as a novelty) in the statements made to them. My visit to the wat was of little interest.

4th Sunday. Congregation small and discouraging. On visiting the wat I was met by a priest, just as the bell was ringing for their evening worship. I asked him in what language it was conducted? "In Pali." Do you repeat the same every day? "No, a different section." Do you get it by heart? "Yes." Can you explain to me the subject of some of them? "Not unless you will first prostrate yourself before the god." Where is the god? "There," pointing to a little building before us; "go and see it." I was going into the enclosure, when he cried out, "O, you cannot go unless you take your shoes off." I, however, proceeded, while he accompanied me, and saw his gilded images of clay, and exclaimed, Is this what you call a god? A single blow of mine could ruin it. As he seemed quite hurt at the impiety of my remark, I in some measure turned the subject, and asked him some questions about the plainest points of his religion, regarding which his ignorance seemed most profound. The most weighty argument in favor of his religion was that the king supported it, and hence it must be true. I then told him that God was greater than all kings, and he had forbidden image worship. To cut short the conversation, he said he must go to his evening repetitions—devotions they cannot be called, for they are addressed to no one, and ask for nothing. What they repeat are called *mantras*, which is not improperly rendered *incantations*. These are daily repeated by myriads, under the vain supposition that the effect will be to lay up a store of merit and purchase heaven! Alas! their blindness! When shall they see?

5th Sunday. A severe cold has irritated my lungs, and rendered me incapable of any other than the usual chapel services. The congregation, though small, seemed to manifest more than usual attention to an account of the Savior's resurrection, and the first propagation and progress of Christianity.

Such is a brief outline of my Sunday for a month. Occasional opportunities occur almost daily for the communication of some knowledge of Christian truth to those who are ignorant; but the superintendence of building, and the carrying on of translation and revision, engross most of my time. The New Testament is now translated to the close of Romans, except the gospel of John. Matthew and part of Luke have been carefully revised. The remainder of the New Testament has been divided into portions, and I have tasked myself, if life and health are spared, to complete it the coming year.

Ottawas.

EXTRACT FROM A LETTER OF MR. MEER-
KER, DATED OTTAWA, IND. TER., JUNE
11, 1839.

Character of a native assistant—Intrusion of Roman Catholics.

Some remarks in your letter of April 10, encourage me to introduce to your notice more particularly, our native brother, Shong-gwesh, (Mink,) a full Ottawa, the eldest son of one of the principal chiefs. He was educated at the Maumee mission, [A. B. C.,] where he learned to read, write and cypher, and received there the name of David Green, which name he still goes by. When he came to this country he was very dissipated, had wasted his substance in riotous living, and owned nothing, I believe, but a suit of clothes and about half a dozen books. Some two or three weeks after he arrived, which was in October, 1837, he commenced attending our meetings, immediately left off drinking and frequenting the Indian festivals and other "gatherings," sought the salvation of his soul, and was baptized in May, 1838. He is now a meek and devoted follower of Jesus Christ, and, though persecuted by all his relations, openly declares his disbelief in all the religious forms and doctrines of the Indians, and seems to glory in the cross of Christ. He says

that the wretched and lost condition of the Indians gives him more sorrow of heart than any thing else, and that he earnestly desires to explain to them often the doctrines of the bible, and to exhort them to repentance and faith. He sometimes goes, without my knowledge, to the Indian houses, asks permission to call in the Indians, goes out, collects them together, reads a portion of scripture in Indian, explains, exhorts, sings and prays, and invites them to object where they can, and asks them to say where there is any good in the Indian religion; and if any one introduces a subject in favor of their religion, he is fully prepared to answer, having himself been a member of their great medicine dance for eight years. His character is unimpeachable, and he commands the respect of all. He is in his 27th year, and has a wife, to whom he was regularly married about a year ago. He has built for himself a good log house. Every thing in and about his house appears neat. He cultivates about four acres of land. His knowledge of the English language is poor. I have sometimes, however, employed him to interpret my discourses.

The Catholics have just made a commencement here, and by the assistance of some half a dozen of the French Indians, (half breeds,) who are Catholics, induced six of the Ottawas to join them. I understand that a priest is to be settled here within a few weeks from this time. The priest among the Putawatoniés has hitherto visited them. About three months ago the truth, from us, seemed to be applied so forcibly to the mind of an old Ottawa widow, that she promised us to throw away the Indian religion immediately, break off from drunkenness, and become a constant attendant at our religious meetings. She commenced doing so, and prevailed on her son-in-law and his wife to follow her example. The three seemed to be earnest inquirers after truth. In our Sabbath meetings, at their own houses, and in our closets, we labored for them, and earnestly hoped that we should soon be permitted to welcome them to the church of Christ. But in the midst of our labors for them, and while they appeared willing to submit to whatever we should say to them, the priest came, heard of them, sent for them, refused to let them go, with much difficulty prevailed on them to join him, and forbade their ever coming to listen to us again, under the penalty of having God

for their enemy, and suffering trouble and affliction through life, and eternal damnation as their portion.

Under a previous date, Mr. Meeker states that he had baptized an Ottawa woman, and a son of Mr. Simerwell, of the Putawatomie mission, on the first Sabbath of May. Religious meetings on the Sabbath were well attended. The school embraced 24 scholars.

Ottawas in Michigan.

LETTER OF MR. SLATER, DATED OTTAWA COLONY, RICHLAND, JUNE 10, 1839.

In my last [See p. 40] I had occasion to speak of the prevalence of disease and death in the midst of us. My time had been occupied among the sick and dying. At the close of the year, we found by our list there had been about seventeen deaths. The last person who died was Wynemesdhege, who was ranked among the chiefs of the first class by the U. S. government, and who, it is probable, would have been the successor of Noonday, had he lived. The Lord had prepared a better place, in the world of spirits above, where sin and temptation will annoy him no more. The church and his surviving widow and child feel their loss. As the fruit of his industry and economy, so rarely seen among his people, he has left for his widow thirty-two acres of land, enclosed, eight of which are under improvement, a house partly finished, several horses, and a cooking-stove, with other articles, which might be valued at five or six hundred dollars.

Notwithstanding the many deaths which occurred last season, and the rumors abroad that our station was sickly, the natives returned, after sugar-making and their winter's hunt, to their fields, and are joined, from different villages at a distance, by many others of their own tribe. With those of the Ottawas who have united with us, there are about fifty Putawatoniés. This tribe stipulated, in their treaty with the U. S., to go west of the Mississippi, but they are much averse to going west. They receive no annuity from government—consequently are poor.

The Indians whom I mentioned in my last, [See An. Rep., p. 125.] from L'Arbre-croche, and who had renounced the Catholic faith, have concluded to settle in heavy timber land, about thirty

miles from us. The inhabitants of Allegan (25 miles from this) becoming acquainted with the purposes of these Indians, formed themselves into a society to meliorate their condition, and assist them in purchasing a tract of land to form a colony. The Indians, of late, have purchased themselves almost two sections, where they now have resorted, to commence improvements.

A few weeks since I was visited by the Rt. Rev. Bp. McCoskry, from Detroit, with three other clergymen of his order, (Episcopalian.) The object of the visit was to ascertain the situation of the Indians, and the prospect of establishing a colony among them for religious purposes. Upon his urgent request, I accompanied him to the villages on Grand River, and acted as his interpreter. One small village, about 18 miles from us, consented at once to yield to their instruction. The bishop has appointed the Rev. Mr. Selkrig, from Niles, St. Joseph's co., Michigan, as teacher to the Ottawas. Mr. S. has already arrived with his family, and has taken lodgings with me until he can prepare a building for their reception. It is expected that he will purchase about 15 miles from us. Mr. Selkrig appears to be a devoted Christian, as also his companion, and could the Indians be brought under the sound of the gospel, we may cherish the hope that good will result. The bishop has already left for the east, to solicit funds in part for his contemplated colony. Up to the present time, the shares of the funds for education and mission purposes, from government, have accumulated on his hands to the amount of \$3,200. This sum is ready to be applied in the purchase of land and erecting a building for the teacher.

In consideration of this generous and liberal effort for the collection and benefit of the Indians, I feel an increased desire that the means which the Lord has put into the hands of the Board may be employed more extensively and vigorously for their benefit. It might be asked, what we are doing, since our influence and preparedness is such that we may approach this people without prejudice, and converse with them without an interpreter? To answer this important question, I would refer you to those who have visited us, and have seen the natives, and heard them converse. Or, to answer for myself, I would say, I am encouraged in my labors. The good attention in meet-

ing, and the desire manifested to know the blessed truths of the gospel, give me pleasure to communicate them. Could you see them, cultivating their land, erecting houses, and splitting rails, as they are engaged this spring, it would encourage you to exertion in their behalf. I taught a school last winter, and Mrs. Slater is now engaged. She has on her list more than thirty, and they attend pretty constantly, and learn rapidly. There are now more than two hundred natives who have given their names to conform to our rules and regulations, and should we offer land to others, free of expense, we should be joined by many more. We have been restricted in our labors for want of funds. We are yet indebted for the land we purchased, to the amount of \$1,700. There is some prospect, however, that the Indians will receive payment this fall for their improvements. The Putawatemies will not receive any annuity, consequently cannot purchase. It is now certain that the Ottawas will not remove west of the Mississippi; they will join the British and reside in Canada, in preference. The Commissioner of Indian affairs at Washington says he does not understand that the Ottawas are compelled to leave, and that there would be no objection to their purchasing land and remaining in Michigan.

The following gratifying notice of the station alluded to in the preceding letter, on the occasion of a late visit of Bishop McCoskry and others, of the Episcopal church, is from a letter of the Rev. Mr. Cuming, first published in the *Utica Gospel Messenger*.

At four o'clock we were again at Mr. Slater's residence, the Rev. Mr. Buel and two lay gentlemen from Marshall being added to the party; and here we were witnesses of a scene that can never be obliterated from my memory. Mr. S., having requested the bishop to make some remarks of a religious nature to the Indians under his care, sent for the latter to come to his house. The old chief, Noonday, sent word he would be glad to have the meeting in his house. Thither we immediately repaired. It is a very comfortable log building. This chief, it must be observed, was the leader of the Indian forces under the British, at the burning of Buffalo, during the last war, and was then a pagan. He is

now a subdued, humble-minded, devoted Christian. His wife died some time since; but she died in the faith of the gospel. The number assembled in the house was nearly, if not quite, fifty. The bishop made them a very plain, excellent address; congratulated them on having come to the knowledge of the truth as it is in Jesus; exhorted them to be consistent, to pray for their yet unconverted brethren, and to be faithful unto death. A hymn was then sung by the Indians in their own language, which, I am sure, some of them felt, for I noticed the tears flowing most freely down the cheeks of one of the Indian women. The hymn being finished, the old chief said he would be glad to have the bishop pray with them, but as they could not understand him, and a prayer to be interpreted would not have a good effect, he himself would pray. He then knelt by his bedside—all the males kneeling also, and the females prostrating themselves upon their faces, and drawing their blankets over their heads—and poured out his soul to God in strains of such fervency, that though we could not understand him, yet we could not be unaffected. Yes; there we were, six clergymen and two laymen, in the house of one who, in the memory of us all, had been one of the most cruel enemies of our religion and country, delighting in scalping our citizens and desolating our land. Now he was bowing before that God who is no respecter of persons, and we bowing with him and his people, all of us “brought nigh by the blood of Jesus,” all of us brothers in CHRIST; heaven’s best of blessings invoked for us by the red man, his hands but yesterday, as it were, red with the blood of our countrymen. O what a glorious gospel is that, which can change the lion into a lamb, which can convert the merciless savage into a meek, docile, tender-hearted child! God grant it may be known unto all nations, and its power be felt in every heart! Having concluded his prayer, of which, as we were subsequently informed by Mr. Slater, a great part consisted of thanksgiving for the instruction they had received, and supplication for the success of the object for which the journey had been undertaken, and for our safe return to our families, the old chief bade us farewell, begging we would pray for him and his people, and make him another visit as soon as we could.

Missionary Notices.

A'SA'M.—*Latest Intelligence from Sadiyá.*—

In our last number we mentioned that an attack had been made on the military cantonments at Sadiyá by a band of Khamtis, which had resulted in the loss of many lives. It appears from the following letter from Mr. Brown, since received, that the missionary family had also been in extreme peril, but were graciously preserved. We trust that the same kind Providence watched over the Jaipur station, although no direct communication has been had with the missionaries since the date below given.

LETTER OF MR. BROWN, DATED SADIYÁ, FEB. 8, 1839.

Through the kind care of our heavenly Father, we have been preserved through a scene of great danger and distress; and how great should be our thankfulness for all his benefits to us! On the morning of the 28th of January, about three or four o'clock, this station was attacked by the Khamtis. They took the place completely by surprise, and after cutting down the sentries, at the first onset made themselves masters of the stockade and magazine. At the same instant, four or five bands attacked the place in different directions, firing the houses and murdering indiscriminately all whom they met, men, women and children. Nearly the whole village and cantonments were soon in flames. Capt. and Mrs. Hannay, Lt. Marshall, and the apothecary, Mr. Pingault and wife, were roused from their beds by the Khamti war-cry, and on coming out, found themselves surrounded by the enemy. They however all succeeded in reaching the stockade in safety. This they found already in the hands of the enemy, but, with the assistance of the *sipahis*, they succeeded in a few minutes in dislodging them. Having now gained possession of the magazine, which contained the ammunition, they commenced a heavy fire of musketry, and the slaughter immediately became general. At length the artillery began its tremendous roar, and after a few minutes' resistance, the enemy fled in all directions. The contest lasted about fifteen or twenty minutes. Col. White, the commanding officer, on first hearing the alarm, rushed out of his house, and was making

his way to the magazine, but was met and surrounded by a party of the enemy, who overpowered and killed him on the spot. The loss of *sipahis* killed and wounded, was thirty-four; but including women and children, with the A samese who were killed and wounded during the action, the number cannot have been less than one hundred. Thirty Khamtis were left dead on the field; and it is supposed the number of wounded was very large. Among the killed were some of the principal Khamti chiefs, and others of distinction.

We were living in a very exposed situation, our houses being nearly a mile from cantonments. This circumstance, in the end, proved our safety. The enemy passed through the village where we were, killing several of the inhabitants, and why they did not set fire to our houses, I am at a loss to know. It might have been from personal friendship on the part of the chiefs, with several of whom we were well acquainted; or it might have been because they had not time on their return from the attack. It is more probable, however, that they intended to reserve the houses of the missionaries for plunder afterwards.

When the yell from cantonments first awoke me, I was at a loss to know the cause, and supposed it might have been only a fire; but as soon as we heard the report of musketry, we at once felt that we were in the midst of war. Having dressed ourselves, we deliberated whether to betake ourselves to the woods, or to a small canoe, which we had near the house. Providence ordered that we should take the latter course, and we got into the canoe, with our two little children, and a few biscuits which we snatched up in the hurry of the moment, as we did not know how long we might be obliged to remain upon the water, if we should escape from the hands of the enemy. We pushed out into the river, and remained nearly opposite the house till the firing had ceased, after which we proceeded silently down the river, as far as the cantonments; but hearing no noise as we passed the fort, we dared not go up, as we did not know in whose possession it might be. We therefore kept off upon the river till about day-break, when the welcome sound of the bugle met our ears, and we immediately came in. The sight around us was truly horrible. The dead and dying were scattered in every

direction, and hundreds were left without a shelter for their heads, and scarcely a rag to protect them from the cold.

While I am writing, the trees are clouded with flocks of vultures, which have collected from all quarters to feast upon the slain. The bodies which were found the next day, were buried or thrown into the river, but many remained undiscovered, and there are doubtless many lying dead in the jungles, that no one knows of.

We now remain at cantonments, and are every day expecting another attack; but the fort is very strong, and would be able to resist a large force. We have concluded to remain where we are, as it appears to be the safest spot we can find. In God is our only help. We feel great anxiety for our friends at Jaipur, who are also expecting an attack. May the Lord preserve them and us!

BURMAH.—We have been pained to learn that Mr. Judson has suffered for several months from inflammation of the throat and lungs, tending, it was feared, to a confirmed consumption, and has been under the necessity of taking a sea voyage, for the recovery of his health. From a letter dated March 3, on his way to Calcutta, we have the gratifying intelligence that his cough was much relieved, and that he indulged the hope of being sufficiently restored to return to Maulmain in the same vessel.

CREEKS.—Miss Boynton, appointed assistant missionary to the Creeks the last year, having been greatly reduced by sickness, and with no prospect of regaining her health in that climate, has had leave to retire from the mission.

RECENT APPOINTMENTS.—Rev. Francis Barker, late of Hamilton Literary and Theological Institution, has been appointed missionary to the Shawanoes, and entered on his labors at the station May 20.

Miss Churchill, assistant missionary, arrived at Shawanoe May 25.

Miss Mary Leach, of Augusta, N. Y., assistant missionary to the Ojibwas, arrived at Sault de Ste. Marie June 21.

Miss Rizpah Warren, of this city, appointed assistant missionary to the Basás, West Africa, sailed from New York for Edina, in the brig Sarah Elizabeth, on the 27th of July. She was accompanied by Doct. and Mrs. Wilson, missionaries of the A. B. C. F. M. to Cape Palmas.

Other Societies.

CHURCH [ENG.] MISSIONARY SOCIETY.—The thirty-ninth annual meeting was attended April 29, in Exeter Hall. The report was read by the Secretary, Rev. William Jowett. Income of the Society for the year £71,306 19 8. Expenditure £91,453 9 1; exceeding the income by £20,146 9 5. The expenditure had been greatly increased by the efforts of the Society to render their agency in the West Indies as effective as possible, in the recent crisis of their transition to a state of freedom. Forty individuals, including females, have been sent to the West Indies within five years.

BAPTIST MISSIONARY SOCIETY.—The forty-seventh annual meeting was held May 2, in Finsbury Chapel. The Secretary, Rev. J. Dyer, read the report. There had not been that increase in the agency at Calcutta which the varied and extending operations in and around that city so much require. The translation of the scriptures into various languages was steadily advancing. (See p. 204, last No.) The labors of the missionaries in other parts of the East Indies had been greatly blessed. In the West Indies, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of church members, which is now 21,337. There had been also a large increase in the number of pupils contained in the schools connected with this mission. Total income of the year, £22,411 4 6. At the commencement of the year, the Society was burdened with a debt of nearly £4,000. That amount was subsequently lessened to £2,673, by donations for that especial purpose.

LONDON MISSIONARY SOCIETY.—The following is the number of stations, missionaries, &c., connected with this Society:

Stations and out-stations.	Miss.	Assistants, native, &c.
South Seas, 133	30	130
Ultra Ganges, 5	9	4
East Indies, 316	63	219
Russia, 2	2	2
Mediterranean, 1	1	
South Africa & African Islands, } 50	31	33
West Indies, 41	19	20
554	151	421

Thirty missionaries had been sent forth during the past year to various parts of the world. The number of Churches was 101, communi-

cants 6,287, and scholars 41,792. Income for the year, including legacies, £65,490 10 5. The expenditures of the year had been £5,855 17 11; being an excess beyond the income, of £10,365 7 6.

RELIGIOUS TRACT SOCIETY.—The fortieth annual meeting was held May 3. The report referred to the operations of the Society in Japan, China, Pinang, Singapore, Java, Burmah, India, Australia, Africa, America, the West Indies, and various countries in Europe. The publications circulated during the year amount to 18,042,539. Whole number since the formation of the Society 288,000,000. Total income of the institution for the year £62,219 7 3.

COLONIAL MISSIONARY SOCIETY.—The third annual meeting was attended May 10. Five missionaries had been sent out during the year to Canada and South Australia. The whole number of missionaries employed by the Society was 19. More missionaries are much needed, and numbers are ready to go, but the funds of the Society are not adequate to their support. Receipts for the year £2,356 6 6. Expenditures £3,170 11.

CHURCH OF SCOTLAND MISSIONS.—The sixth London anniversary was held May 1. Receipts of the year by the London Association, about £560. The income of the General Assembly's Committee is nearly £6,000 per annum.

EUROPEAN MISSIONARY SOCIETY.—The twenty-first annual meeting was attended May 11. This is the only Society in England which makes the religious state of the entire continent the subject of its labors. Twenty-one agents are employed. Three of these are in Belgium, a new sphere of the Society's labors, from which the most gratifying accounts of the increasing influence of the gospel are often received. Through the agency of ministers and colporteurs engaged by the Society, numberless copies of the scriptures have been circulated, and many congregations have been collected, among which are found hundreds of persons formerly in communion with the church of Rome.

BRITISH AND FOREIGN SAILORS SOCIETY.—The sixth annual meeting of this Society was held May 6. The report stated that every

department of the Society's operations had succeeded beyond their best expectations. A powerful feeling had been awakened, both in the metropolis and throughout the country, in favor of the sailors' cause. Two missionaries had been employed among the shipping in the Thames, and one at the Cape of Good Hope. The Bethel flag had been introduced into South Australia. Receipts for the year £2,596 15 6.

JEWS SOCIETY.—The thirty-first anniversary meeting was held May 3. Resolutions were passed, urging the importance of obtaining funds for the printing of the scriptures in the Hebrew and other languages, for distribution among the Jews, and for the relief of suffering Israelites in various parts of the world; also encouraging the society to a steady perseverance in seeking the important objects proposed in the erection of a church and mission premises at Jerusalem, and recommending the establishment of an institution for printing and book-binding, with a view to the distribution of the scriptures and tracts, and also to afford employment to Jews. Receipts for the year were £16,720.—[*Abridged from the N. Y. Observer.*]

Miscellany.

THE JEWS.—The number of the Jews is variously estimated at from four millions to as high as seven millions. According to the Weimar Tables, which make their number smaller than most other estimates, the distribution of the Jewish people in 1830 was as follows:—

Africa: in Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000—total 504,000.

Asia: in Asiatic Turkey, 330,000; Arabia, 200,000; Hindustan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3,000—total 738,000.

Europe: in Russia and Poland, 608,000; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7,000; Denmark, 6,000; Switzerland, 1,970; Sweden, 450—total 1,913,053. [The number in Great Britain is now, 1839, estimated at 30,000.]

America: in North America, chiefly at New York, Philadelphia and Charleston, 5,000; in the West Indies, Demerara, and Essequibo, 700—total 5,700.

How wonderfully does this simple enumeration show the fulfilment of the sacred scriptures in their dispersion! They are found in every quarter of the world, in every climate, under every variety of government.

In modern times the condition of the Jews has undergone considerable changes; in regard to political rights and privileges, though in many countries still subject to indignities, they are no longer, at any rate under Christian governments, exposed to persecution and death. They have acquired in most nations of Europe many

of the rights of citizenship; in Great Britain, all those rights, except of holding seats in parliament, and certain offices for which an oath to support the protestant religion is required; in this country they enjoy all the rights possessed by other citizens. In regard to intelligence, and the various advantages of civilized life, the Jews are to a great extent like the people among whom they happen to live. The ignorant Jews of Persia and other Asiatic countries differ widely from the wealthy Jewish bankers of Hamburg and London, or the intellectual, "new-fashioned" Jews of Germany. In Poland, and in several of the German states, schools have been encouraged by the government for the benefit of Jewish children.

The learning of the educated Jews is commonly confined to the study of the Talmud. Their minds are thus disciplined and rendered acute, but are not furnished with general or useful knowledge. There have been some brilliant exceptions to this statement. Moses Mendelssohn, in the last century, acquired a high reputation throughout Europe, as a metaphysical and philosophical writer. His example had a mighty influence on others, and now there are many, especially of the German Jews, who are men of sound scholarship and general literature.

The great mass of the Jews adhere to the Talmud, which enjoins various rites and observances to be performed instead of the Temple service, since the latter cannot be performed. Its encouragement of usury, and contemptuous estimation of agriculture, have exerted an important influence on the Jewish character and pursuits; while the influence it gives to the rabbis makes their spiritual power over the people almost absolute. A mystic sect arose about the year 1740, in Russian Poland, called the Zaddekin, which has greatly increased in numbers in the eastern parts of Europe and the western parts of Asia. In prayer they use violent gestures, with much noise, jumping, howling, and writhing of the body; they believe their rabbis to be in close union with God, and they seek his blessing as if he were divine. The sect of the Caraites embraces, it is said, a large number of the Jews in Turkey and eastern Asia. They reject the Talmud, adhere to the law of Moses alone, and are described as a more simple-minded and upright people than the Rabbinical Jews. Missionary efforts amongst them, we should think, would find much less of prejudice, and probably of opposition, than amongst their pharisaical brethren. On the continent of Europe a more recent and remarkable division has taken place amongst the Jews, and a considerable number have assumed the name of "new-fashioned," while the orthodox bear the name of "old-fashioned." The new-fashioned show little respect to the Talmud, and have embraced a mixed system of rationalism and infidelity, introducing new modes of worship, and explaining away the belief in a Messiah to come by criticisms worthy of the neological school. The numbers of this class are not large, but they include many of the more intelligent and educated among the people.

The expectation that they will be restored to their own land, has never been for a moment abandoned by the Jews. All classes—the ignorant and the educated, the miserable 'old-clothes-man' and the bankers Rothschild, the bigotted Talmudist and the converted Christian Jew—all cherish this expectation with unwavering firmness. It is now spoken of with stronger

confidence than ever. It is said that not less than 40,000 Jews are now in Palestine, where a few years ago only 4,000 were enumerated. The feelings evinced by them, in reference to their return, are not a little touching. A late writer mentions that—

"Some of them assemble themselves, on the eve of their Sabbath, under the walls of Jerusalem, where the abomination of desolation still standeth, and chant in mournful melody the lamentations of their Jeremiah, or sing with something like a dawn of hope—

'Lord, build—Lord, build—

'Build thy house speedily.

'In haste! In haste! Even in our days,

'Build thy house speedily.

'Lord, build—Lord, build—

'Build thy house speedily.

'In haste! In haste! Even in our days,

'Build thy house speedily.

'In haste! In haste! Even in our days,

'Build thy house speedily.' "

Perhaps the most striking circumstance in the present aspect of the Jewish people, is the state of doubt and uncertainty which prevails amongst themselves as to their religious faith. In former times the Jew felt no hesitation in rejecting the Messiah that his forefathers had crucified on Calvary, and often sealed his utter unbelief with his blood. Martyrs there doubtless would be now, if the storm of wicked persecution should be raised again; but they would not be the unhesitating martyrs of former days. A very intelligent Jew said to a missionary of the London Society, "O! do not suppose that I am certain; I think I am right, but I am in doubt. You will never find a Jew who will certainly say he is right." Hence the currency of the fanatical practices and views of the Zaddikin; hence the thousands in Germany and France, who have made a miserable exchange of Judaism for infidelity; and hence, we rejoice to add, the little band of converts to Christianity. Three or four thousand, it is said on good authority, have become converts within a few years—each year witnessing a larger addition of persons baptized than the year preceding; and these not from the lower and more degraded classes, who might be supposed not unwilling to make any exchange that would better their condition, but from the more respectable, refined, and educated families.

Several local societies on the continent of Europe, are engaged in labors for the conversion of this interesting people, while the London Jews Society, now altogether under Episcopalian control we believe, is making the most extensive and efficient efforts—having received, as stated in the report of last year, upwards of \$80,000; and employed, at twenty-three stations in Europe and the East, forty-nine missionaries and agents, of whom twenty-four are Jewish converts. Within the last year we perceive that the venerable Church of Scotland has directed her attention, by specific action, to this department of Christian duty, the General Assembly having appointed a Committee to make inquiries, and to report their opinion as to the best way of undertaking missionary labors for this ancient people of God. A mission of this kind, commenced after careful and mature investigation, if commenced at all, would be a very popular one among the old Presbyterians of Scotland, and would be efficiently supported.—*For. Miss. Chronicle.*

Donations,

From July 1 to August 1, 1839.

Maine.

Calais, Baptist church, per James Grant,	22,00
Lincoln Baptist Aux. Association, Hezekiah Prince treasurer,	10,00
Camden, Baptist church, monthly concert, per Rev. E. Freeman,	14,00
Bowdoinham Foreign Missionary Society, W. R. Prescott treasurer—	
Hallowell, 1st Baptist church and congregation	32,00
Madison	7,28
Athens	9,75
Cornville	13,50
Norridgewock	8,00
Augusta	31,41
Readfield	7,89
Brunswick, 1st church	6,87
Topsham	35,14
Green	17,80
Lewiston	69
Durham	1,89
per Rev. D. C. Haynes, agent of the Board,	140,22
Sedgwick, Fem. Primary Society in the 1st parish, Mrs. H. A. Cole treasurer, per D. Morgan, Jr.,	18,00
	236,22

Massachusetts.

Female friend of Africa, for African mission,	25,00
Newton, 2d Baptist ch., monthly concert, per Dea. Keyes,	15,28
Newton Centre, monthly concert, per Prof. Ripley,	23,60
Princeton, M. B.	20,00
Boston, a lady of the Federal-st. Baptist church	5,00
" Baptist church and congregation, Baldwin Place,	306,30
Mrs. Abigail Ripley, for support of a Karen girl,	25,00
per D. W. Horton,	331,30
Chesterfield, Chapin Thayer, per Calvin Russell,	40,00
Haverhill, 1st Baptist church and congregation, per Rev. Mr. Train,	43,60
	508,78

Vermont.

Bennington, Elias Dimmick, for Burman mission,	100,00
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Rhode Island.

Providence, Brown University, monthly concert for July,	3,00
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Connecticut.

Tolland, Baptist church, mon. con.,	9,00
" Thomas Wells	1,00
per Rev. S. Barrows,	10,00

New York.

Chester, Samuel C. Dickerson	10,00
Washington Union Association, per G. M. Baker, treasurer,	90,00
Lorena Baker's legacy	30,00
	<hr/> 120,00
Troy, 1st Baptist church, towards the support of the Rev. James M. Haswell,	100,00
For the African mission,	10,00
	<hr/> 110,00
Jay, Female Missionary Society, Mrs. Sally Purmont treas.,	10,00
Worcester Baptist Association, William Van Dusen treas.,	121,80
	<hr/> 371,80

Virginia.

Virginia Baptist Foreign Missionary Society, A. Thomas tr.—	
For Burman mission,	500,00
“ African “	50,00
“ Bible in Burmah,	50,00
“ education of a heathen child, under the care of Mrs. Shuck,	15,00
“ general purposes,	390,00
	<hr/> 1005,00

North Carolina.

Wilmington, Rev. A. P. Repiton	5,00
“ Mrs. S. E. Repiton	30,00
“ G. R. French	10,00
“ Owen Fennell	5,00
“ Mrs. and Miss Bryan	2,00
“ Mr. Wallace	1,00
“ J. R. Savage	1,00
“ Mrs. Diza Lane	4,00
“ Caswell Russ	50
“ William Simpson	37
“ A friend to missions	93
“ Mrs. Ann Stow	5,00
“ D. Cashwell	1,00
“ James J. Bryan	6,00
“ Mrs. E. Williams	50
“ Public collection	19,80
“ Misses' Sewing Soc. of Baptist church	2,50
“ Mrs. T. C. French	10,00
“ Sundry other collections	46,52
	<hr/> 151,12
Wake Forest College, Society of Inquiry, per Prof. J. B. White,	14,50
	<hr/> 165,62

Ohio.

Cleveland, 1st Baptist church, monthly concert, per Deacon White,	50,00
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Illinois.

Alton, Karen Sewing Society, Miss Mary S. Caldwell Sec.,	30,00
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Michigan.

Troy, Baptist church, M. Pearsall treas., per Rev. S. Goodman,	69,00
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\$2549,42

H. LINCOLN, Treasurer.

The following are the items of the donation of \$1,000 from the 2d Baptist church, Richmond, Va., acknowledged in our last number.

From the Sunday school, George Steel treasurer—	
Collections at different times	33,00
John E. Laughton, Superintendent,	30,00
George Steel	5,00
John H. Tanner	20,00
Silas Wyatt	10,00
T. G. Jones	2,00
	<hr/> 100,00
Female Missionary Society, Mrs. Mary W. Taylor treas.—	
Annual subscriptions, donations, &c. during the year,	100,00
Sarah C. Sydnor 5,00—Isabella Crane 25,00,	30,00
Mary Dorsett 5,00—Clarissa Haywood 1,00,	6,00
Ann Eliza Roper 20,00—M. O. Roper 30,00,	50,00
E. W. Knapp 2,00—M. Fisher 1,00—Wm. Gray and wife 3,00,	6,00
J. D. Steel 1,00—M. E. Steel 1,00—M. A. Steel 1,00—L. G. Steel 1,00—G. B. Steel 1,00,	5,00
M. A. Taylor 1,00—A. C. Lowmes 1,00—Susan Williams 1,00,	3,00
	<hr/> 200,00

Missionary Society, Geo. Chauncy treas.—	
Jonathan Leslie 105,00—Rev. J. B. Taylor 20,00,	125,00
A friend 15,00—a friend, to print the Bible, 5,00,	20,00
Hugh Campbell 40,00—T. P. Saunders 10,00—J. P. Abbott, 10,00—J. P. Williams 10,00,	70,00
A. G. Chauncy 10,00—Wm. F. Nelson 15,00,	25,00
A. M. Bailey 10,00—N. Paisley 1,00—T. Hopkins 50 cts.	11,50
J. G. Wade 3,00—F. J. Barnes 50,00,	53,00
M. M. Robinson 20,00—Joseph Mosley 20,00—Collin Bass 4,00,	44,00
Mr. Sands 5,00—monthly concert for March 3,20,	8,20
Sundry collections 21,50—T. J. White 10,00,	31,50
A. King 10,00—Jacob F. Barnes 50,00—George Phillips 50,00—	120,00
S. S. Sumner 10,00,	
Joseph Turner 5,00—G. Crutchfield 5,00—Jesse Snead 50,00,	60,00
Albert Snead 100,00—C. Ives 5,00—P. J. Jones 1,00—R. Clarke 1,25—James Livingston 2,00,	109,25
Thomas Jones 2,00—A. G. Stevens 3,00—J. P. Tanner, 1,00,	6,00
William E. Tanner 1,00—J. T. Crane 1,00—D. R. Crane 1,00,	
R. P. Crane 1,00,	4,00
T. N. Crane 1,00—Mr. Phippen 2,00—A lady 60 cts.,	3,60
Monthly Concert for April 1,70—T. Clark 25 cts.—Wm. J. Lynphan 1,00,	2,95
Four persons 1,00—Solomon Paisley 5,00,	6,00
	<hr/> 700,00
	<hr/> \$1000,00

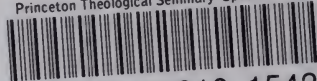
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